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Current Literature.

[Books marked with an asterisk (*) will be reviewed in subsequent issues.]

OLD TESTAMENT.

BOOKS.

*HARPER, ANDREW. The Song of Solomon. [Cambridge Bible.] New York : The Macmillan Co., 1902. Pp. 147. \$0.50, *net*.

BOEHMER, JULIUS. Der alttestamentliche Unterbau des Reiches Gottes. Leipzig : Hinrichs, 1902. Pp. 236. M. 4.50.

TORGE, PAUL. Aschera und Astarte. Ein Beitrag zur semitischen Religionsgeschichte. Leipzig : Hinrichs, 1902. Pp. 60. M. 2.

ARTICLES.

SAYCE, A. H. The Decipherment of the Hittite Inscriptions. *Expository Times*, August, 1902, pp. 490-92.

BROOKE, A. E., AND MCLEAN, N. The Forthcoming Cambridge Septuagint. *Journal of Theological Studies*, July, 1902, pp. 601-21.

It was announced, in connection with the publication of Dr. Swete's manual edition of the *Old Testament in Greek* (1887-94), that a large edition of the same work, containing a complete text-critical apparatus for the Septuagint, was in course of preparation. This extensive work is in the hands of the two Cambridge scholars here mentioned, Messrs. Brooke and McLean, who now state that they hope to begin within a few months the printing of these important volumes. They therefore print here two specimens of text and apparatus, the passages being Gen. 48 : 1-9 and Judg. 5 : 23—6 : 24, with the request that they may receive from students of the Septuagint as many criticisms and suggestions as possible for the perfection of the work.

CURTISS, S. I. Discoveries of a Vicarious Element in Primitive Semitic Sacrifice. *Expositor*, August, 1902, pp. 128-34.

Professor Curtiss, of the Chicago Theological Seminary, believes that he has found among the people of Palestine today such remains of the primitive Semitic religion as disprove W. Robertson Smith's hypothesis that the earliest form of sacrifice was the "sacrificial meal." Rather, the vicarious element in sacrifice goes back to the earliest times. It is certain from a great number of examples gathered from all parts of the country that slaughtering was the original form of sacrifice, and that the meal which follows is merely incidental. It is also clear that the life taken is more or less in place of another : the victim dies that man or animal may live ; this idea seems to run through every kind of sacrifice where animal life is surrendered. Nor is it less certain that the Bedouins have received from the cradle of the Semitic race the custom of shedding substitute blood ; nor is it less true that such vicarious sacrifices, which are counter to the spirit of Christianity and Islam, have had power, in connection with other primitive institutions, to maintain themselves to the present time.

OESTERLEY, W. O. E. The Development of Monotheism in Israel. *Expositor*, August, 1902, pp. 98-105.

The history of monotheism, as portrayed in the Old Testament, shows very distinctly that the belief in One God was the ultimate outcome of an evolutionary process. This fact is now almost universally recognized, the question under discussion being as to who first grasped the idea and promulgated it. Some would say, Abraham; but the picture of Abraham as presented in the Old Testament is not sufficiently definite to permit of the theory that he was the originator of such a stupendous advance in the history of religion as is involved in monotheism. Others would say, Moses; but he was rather the leader and practical legislator of the nation, and evidence is wanting as to any high monotheistic ideas which could be attributed to him. At the same time, in Moses we reach a stage in that evolutionary process which ultimately resulted in pure monotheism; he played an important part in the evolution of religion. But it was not until the eighth century B. C., the period of the great "literary" prophets—Amos, Hosea, and Isaiah—that monotheism in the highest and truest sense became self-conscious and articulate in Israel. A great gulf divides Amos's conception of Jahwe from that of his predecessors, marking off a new era in men's thought of God, and constituting Amos one of the divinely chosen instruments of the progressive revelation of God to man.

NEW TESTAMENT.

BOOKS.

*FEINE, PAUL. Jesus Christus und Paulus. Leipzig: Hinrichs, 1902. Pp. 312. M. 7.

*HEINRICI, C. F. G. Das Urchristentum. Göttingen: Vandenhoeck & Ruprecht, 1902. Pp. 143. M. 3.

HORT, A. F. The Gospel according to St. Mark. The Greek Text, edited with Introduction and Notes for the Use of Schools. New York: The Macmillan Co., 1902. Pp. 202. \$0.75, *net*.

BRANDES, F. H. Unser Herr Jesus Christus. I: Seine Person. Gütersloh: Bertelsmann, 1892. Pp. 117. M. 2.40.

LAKE, K. Codex 1 of the Gospels, and its Allies. [Texts and Studies, VII, 3.] Cambridge: University Press, 1902. Pp. 277. 7s. 6d.

ARTICLES.

GARVIE, A. E. Studies in the Inner Life of Jesus. VII: The Surrender of Home. *Expositor*, August, 1902, pp. 106-16.

BOUSSET, W. Das Messiasgeheimnis in den Evangelien. *Theologische Rundschau*, August, 1902, pp. 307-16.

KENNEDY, H. A. A. Review of Wrede's "Das Messiasgeheimnis in den Evangelien." *Critical Review*, July, 1902, pp. 339-44.

CÖLLE, R. Zur Exegese und zur homiletischen Verwertung des Gleichnisses vom reichen Mann und armen Lazarus (Lk. 16: 19-31). *Theologische Studien und Kritiken*, Heft 4, 1902, pp. 652-65.

NESTLE, EB. Matt. 27: 51 und Parallelen ; Der ungenährte Rock Jesu und der bunte Rock Josefs ; Die unverfälschte köstliche Narde ; Bethesda. *Zeitschrift für die neutestamentliche Wissenschaft*, Heft 2, 1902, pp. 167-72.

HORN, P. Der Kampf um die leibliche Auferstehung des Herrn (Schluss). *Neue kirchliche Zeitschrift*, Heft 7, 1902, pp. 546-65.

ADENEY, W. F. Did St. John Ever Live at Ephesus? *London Quarterly Review*, July, 1902, pp. 75-96.

This question is the first of the whole Johannine problem, for if the apostle John never lived at Ephesus, he cannot have been the author of any of the New Testament books which bear his name, since they had their origin in Asia Minor. Dr. Adeney sets himself to refute the arguments against the Ephesian residence of John which have lately been advanced by Schmiedel, Moffatt, and Bacon. The refutation consists mainly of putting another interpretation upon the patristic testimony, and upon the slight indications of the New Testament upon the subject. He acknowledges much strength in the view he is opposing, but thinks there is greater probability in his reading of the facts; and here he finds himself in the company of the great majority of scholars.

HORT, The late F. J. A. *Ἐνχαρίστια, ἐνχαρίστειν*. *Journal of Theological Studies*, July, 1902, pp. 594-8.

MOULTON, J. H. "It Is His Angel." *Journal of Theological Studies*, July, 1902, pp. 514-27.

Regarding this statement about Peter in Acts 12: 15, the writer thinks that the term "angel" has here a different meaning from that which it commonly bears. Instead of signifying, as usually, a heavenly messenger who has assumed human form, the angel of this passage — and of Matt. 18: 10, he also thinks — is a representative of the human being, dwelling in the heavenly world. These "representative angels" are spiritual counterparts of human individuals or communities, dwelling in heaven, but subject to changes depending upon the good or evil behavior of their complementary beings on earth. This idea came into Judaism from Parsism, where the Zoroastrian *Fravashis* supply exactly the original hint for this later Jewish conception.

BERNARD, T. D. Caesarea: An Expository Study of Acts, chap. 10. *Expository Times*, August, September, 1902, pp. 487-90, 558-61.

RAMSAY, W. M. St. Paul. *Expositor*, August, 1902, pp. 81-92.

That Paul was in many ways the ablest and the greatest, the most creative mind, the boldest originator, the most skilful organizer and administrator, the most impressive and outstanding personage in the whole apostolic circle, is recognized by most people. But it is true also that there is a fascination of Paul's personality; he lies closer to the heart of the great mass of readers than any other apostle; and the reason for this is that he impresses us as the most purely and intensely human of them all. He is the typical, the representative man, who attains in moments of higher vision and inspiration to behold the truth, to commune with the divine nature; he has, too, far more of such visions than other men. But one feels that with Paul the vision lasted no long time, and then he was once more on the level of humanity. Throughout his life we have to study Paul in this spirit. He sees like a man. He sees one

side at a time. He emphasizes that—not indeed more than it deserves, but in a way that provokes misconception, because he expresses one side of the case, and leaves the audience to catch his meaning, to sympathize with his point of view, to supply for themselves the qualifications and the conditions and the reservations which are necessary in the concrete facts of actual life. He manifests a combination of qualities which made him representative of human nature at its best; intensely human in his undeniable faults, he shows a real nobility and loftiness of spirit in which every man recognizes his own best self.

WALKER, DAWSON. The South-Galatian Theory. *Expository Times*, August, 1902, pp. 511-14.

GREGG, J. A. F. The Commentary of Origen upon the Epistle to the Ephesians. Part III: Eph. 4:27-6:24. *Journal of Theological Studies*, July, 1902, pp. 554-76.

BATE, H. N. Review of Bigg's "Commentary on the Epistles of St. Peter and St. Jude." *Journal of Theological Studies*, July, 1902, pp. 622-8.

FALCONER, R. A. Is Second Peter a Genuine Epistle to the Churches of Samaria? *Expositor*, June, July, August, September, 1902, pp. 459-72, 47-56, 117-27, 218-27.

The writer is of the opinion that the canonical Second Epistle of Peter was written by the apostle Peter, through an "interpreter" from Antioch, shortly before he went to Rome, and to the churches of Samaria.

RELATED SUBJECTS.

BOOKS.

STRONG, T. B. Historical Christianity the Religion of Human Life. London: Frowde, 1902. Pp. 98. 1s. 6d., *net*.

*COIT, STANTON. The Message of Man: A Book of Ethical Scriptures. New York: The Macmillan Co., 1902. Pp. 340. \$0.75.

DICKINSON, EDWARD. Music in the History of the Western Church. With an Introduction on Religious Music among Primitive and Ancient Peoples. New York: Charles Scribner's Sons, 1902. Pp. 426. \$2.50, *net*.

*FAIRBAIRN, A. M. The Philosophy of the Christian Religion. New York: The Macmillan Co., 1902. Pp. 583. \$3.50, *net*.

COBB, SANFORD H. The Rise of Religious Liberty in America. New York: The Macmillan Co., 1902. Pp. 541. \$4, *net*.

ARTICLES.

LOCKYER, T. F. The Bible in English. *London Quarterly Review*, July, 1902, pp. 119-39.

In the course of this article the writer praises the American Standard Edition of the Revised Version (Thomas Nelson & Sons, New York) by saying that it "probably fulfils the various conditions that must be realized in the ideal English Bible more nearly than any other existing work. It is a notable work, destined to become the accepted Bible of the majority of the Anglo-Saxon race; and we are tempted to wish

that it might be adopted as the one final Revised Version (for this century at least) of the English speaking world." This is much the best that has been said in Great Britain about our American Committee's edition, and will be well appreciated here.

MACALISTER, R. A. S. The History and Site of Gezer. *Palestine Exploration Fund Quarterly Statement*, July, 1902, pp. 227-32. IDEM, Reports on Tombs, Inscriptions, Rock-Cuttings, etc. *Ibid.*, pp. 232-49.

GLAISHER, JAMES. Results of Meteorological Observations Taken at Jerusalem in the Year 1901. *Palestine Exploration Fund Quarterly Statement*, July, 1902, pp. 250-55. IDEM, Results of Meteorological Observations Taken at Tiberias in the Year 1901. *Ibid.*, pp. 255-60.

GANNEAU, CLERMONT-. Archæological and Epigraphic Notes on Palestine. *Palestine Exploration Fund Quarterly Statement*, July, 1902, pp. 260-82.

SCHUMACHER, G. Recent Discoveries Near Galilee. *Palestine Exploration Fund Quarterly Statement*, July, 1902, pp. 301-4.

An interesting account of the important excavations at *Khirbet* and *Tell Ta'annek* now being carried on by Professor Sellin, of the University of Vienna.

BURKITT, F. C. The Date of Codex Bezae. *Journal of Theological Studies*, July, 1902, pp. 501-14.

Since Dr. Scrivener asserted it, Codex Bezae has been assigned by all scholars to the sixth century, almost without argument. But Mr. Burkitt, of the University of Cambridge, has arrived at the conclusion that it belongs to the fifth century. It was a Greek manuscript, accompanied by a Latin translation, and was for the use of some community in the West, where Latin was the vernacular, but the New Testament was read—at least sometimes in public—in the original Greek.

GIBSON, M. D. Four Remarkable Sinai Manuscripts. *Expository Times*, August, 1902, pp. 509-11.

BURN, A. E. The Textus Receptus of the Apostles' Creed. *Journal of Theological Studies*, July, 1902, pp. 481-500.

MACKINTOSH, H. R. Lotze's Philosophy, and Its Theological Influence. *Critical Review*, July, 1902, pp. 291-306.

SIMON, D. W. Review of Kaftan's "Dogmatik." *Critical Review*, July, 1902, pp. 310-17.

SOMERVILLE, DAVID. Review of Fairbairn's "Philosophy of the Christian Religion." *Critical Review*, July, 1902, pp. 318-26.

SALMOND, S. D. F. The Immortality of the Soul, and the Scripture Doctrine of the Last Things. *London Quarterly Review*, July, 1902, pp. 140-60.

FINDLAY, G. G. The Better Education of the Ministry. *London Quarterly Review*, July, 1902, pp. 97-118.

MARWICK, WILLIAM. Magic and Religion. *Expository Times*, August, 1902, pp. 495-9.

URQUHART, F. F. The Church of France in the Latter Half of the Nineteenth Century. *Journal of Theological Studies*, July, 1902, pp. 528-53.